THE 17

CHARACTER

of an old

ENGLISH PVRITANE,

OR

NON-CONFORMIST.

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THE

CHARACTER

of an old

ENGLISH PRELATE,

OR

NON-CONFORMIST.

The Character of an old *ENGLISH PVRITANE,* OR NON-CONFORMIST.

THE Old Engliſh Puritane was ſuch an one, that honoured God [a] above all, and under God gave [b] every one his due. His [c] firſt care was to ſerve God, and therein he did not what was good in his [d] owne, but in Gods ſight, making the word of God the rule of his worſhip. He highly eſteemed [e] order in the Houſe of God; but would not under colour of that ſubmit to ſuperſtitious rites, which are ſuperfluous, & [f] periſh in their uſe. He reverenced [g] Authority keeping within its ſphære: but durſt not under pretence of ſubjectiō to the higher powers, [h] worſhip God after the traditions of men. Hee made conſcience of [i] all Gods ordinances, though [k] ſome hee eſteemed of more conſequence. Hee was much in [l] prayer; with it he [m] began, and cloſed the day. In it hee was exerciſed in his [n] cloſet, [o] family, [p] and publike aſſembly. He eſteemed that manner of prayer beſt, where by the [q] gift of God, expreſſions were varied

[a] Mat. 22. 37, 38, 39. 1 Per. 2.17.
[b] Rom. 13.7.
[c] Mat. 6.33.
[d] Deut. 12.8. 32.
[e] Col. 2. 5.
[f] Ver. 21, 22.
[g] Rom. 13.1.
[h] Mat. 15.9. Col. 2.8.
[i] Acts 2. 42.
[k] 1 Cor. 1. 17.
[l] Col. 4. 2.
[m] Pſal. 92. 2.
[n] Pſal. 55. 17. Mat. 6.6.
[o] 2 Sam. 6. 20.
[p] 1 Tim. 2. 1, 2.
[q] 1 Sam. 1. 15. Rom. 8. 26.

ried according to present wants and occasions; yet did he not account set formes unlawfull. Therfore in that circumstance of the Church he did not wholly [f] reject the Liturgy, but the corruption of it. He esteemed [t] reading of the word an ordinance of God both in private and publike, but did not account reading to be preaching. The word [u] read he esteemed of more authority, but the word preacht of more efficacie. [y] He accounted preaching as necessary now as in the Primitive Church, Gods [z] pleasure being still by the foolishnesse of preaching to save those that beleeve. He esteemed that preaching [a] best wherein was most of God, least of man, when vaine flourishes of wit, and words were declined, and the demonstration of Gods Spirit and power studyed; yet could hee distinguish between [b] studied plainnesse and negligent rudenesse. He accounted [c] perspicuity the best grace of a Preacher: And that [d] method best, which was most helpfull to understanding, affection, and memory. To which ordinarily he esteemed none so conducible as that by doctrine, reason, and use. He esteemed those [e] Sermons best that came closest to the conscience: yet would he have mens consciences awakened, not their persons disgraced. Hee was a man of good [f] spirituall appetite, and could not be contented with [g] one meale a day. An afternoone Sermon did relish as well to him as one in the morning. He was not satisfied with [h] prayers without preaching: which if it were wanting at [i] home, he would seek abroad: yet would he not by [k] absence discourage his Minister, if faithful, though another might have quicker gifts. A [l] Lecture he esteemed, though not necessary, yet a blessing, & would redeem [m] such an opportunity w^th^ some pains & losse. The [n] Lords day he esteemed a

r Numb. 10. 35 36.
s 1 Cor. 9. 20, 21, 22, 23.
t Acts 13. 15. Psal. 1. 2.
u 2 Tim. 3. 15, 16.
x 1 Cor. 1. 21. Rom. 1. 16.
y Mat. 28. 20.
z 1 Cor. 1. 21.
a 1 Cor. 14. 24. 25. 1 Cor. 2. 1. 3, 4, 5. 2 Cor. 4. 5.
b 2 Cor. 2. 17. 1 Tim. 4. 13. 2 Tim. 2. 15. Eccl. 12. 9, 10
c 1 Cor. 14. 1. 2, 3, 4, 5, 6, 9.
d 1 Cor. 14. 25.
e 1 Tim. 5. 1.
f 1 Pet. 2. 2.
g Jam. 1. 19. 2 Tim. 4. 1, 2.
h Pro. 28. 9.
i Amos 8. 11, 12 Mat. 3. 6.
k 1 Cor. 3. 21, 22. 1 Cor. 4. 6
l 2 Tim. 2. 1, 2.
m Ephes. 5. 16.
n 1 Cor. 16. 2. Acts 20. 7. Revel. 1. 10.

med a divine ordinance,& [o] rest on it necessary, so far as it conduced to holinesse. He was [p] very conscientious in observance of that day as the mart day of the Soule. He was very carefull to [q] remember it, to get house, and heart in order for it: and when it came, he was studious to improve it. He [r] redeemed the morning from superfluous sleep, [s] and watched the whole day over his thoughts and words, not only to restrain them from wickednesse, but worldlinesse. [t] All parts of the day were alike holy to him, and his care was continued in it in variety of holy duties: what he heard in publike, he repeated in private, to [u] whet it upon himselfe and family. Lawfull [x] recreations he thought this day unseasonable, and [y] unlawfull ones much more abominable: yet he knew [z] the liberty God gave him for needfull refreshing, which hee did neither refuse nor abuse. The Sacrament of [a] Baptisme he received in Infancy, which he looked backe to in age to answer his ingagements, and claime his priviledges. [b] The Lords Supper hee accounted part of his soules foode: to which he laboured to keep an appetite. [c] Hee esteemed it an ordinance of neerest communion with Christ, & so requiring most [d] exact preparation. His first care was in the [e] examination of himselfe: yet as an act of [f] office or charity he had an eye on others.

He endeavoured to have the scandalous cast [g] out of Communion: but he [h] cast not out himselfe, because the scandalous were suffered by the negligence of others. He condemned that [i] superstition & vanity of Popish mock-fasts: yet neglected not on occasion to [g] humble his soule by right fasting: [k] Hee abhorred the popish doctrine of *opus operatum* in the notion. And in practise rested in [l] no performance, but

o Exod. 20. 8.
p Exod. 20. 8.
q 2 Chron. 29. 20. Psal. 92. 2
r Isa. 58. 13. 14
s Exod. 20. 8. Acts 20. 7.
t Deut. 6. 7.
u Isa. 58. 13, 14.
x Exod. 32. 6.
y Mat. 12. 1. 7, 8. 10, 11, 12, 13
z 1 Cor. 7. 14. Acts 16, 15.
a 1 Cor. 10. 16.
b John 7. 37. John 6. 48.
c 1 Cor. 10. 16.
d 1 Cor. 11. 28.
e 1 Cor. 5. 2. 13
f Revel. 2. 2.
g Revel. 2. 25.
h Matth. 6. 16.
i Acts 13. 2. 1 Cor. 7. 5.
k Matth. 15. 8.
l Joh. 4. 23, 24

what was done in ſpirit and trueth. Hee thought God had left a rule in his word for [m] diſcipline, and that [n] Ariſtocraticall by Elders, not Monarchicall by Biſhops, nor Democraticall by the people. Right [o] Diſcipline he judged pertaining not to the being, but wel-being of a Church. Therefore hee eſteemed thoſe Churches moſt pure where the governement is by Elders, yet unchurched not thoſe where it was otherwayes. Perfection [p] in Churches hee thought a thing rather to be deſired, then hoped for. And ſo he expected not a Church ſtate without al defects. The [q] corruptions that were in Churches he thought his duty to bewaile, with endeavours of amendment: yet would he not [r] ſeparate, where hee might partake in the worſhip, and not in the corruption. He put not [ſ] holineſſe in Churches, as in the Temple of the Jewes; but only counted them convenient like their Synagogues. He would have them kept [t] decent, not magnificent: knowing that the Goſpell requires not outward pomp. His chiefeſt muſicke was [u] ſinging of Pſalms. wherein though he neglected not the melody of the voyce, yet he chiefly lookt after that of the [x] heart. He diſliked ſuch [y] Church-muſicke as moved ſenſuall delight, and was an hinderance to ſpirituall inlargments. He accounted [z] ſubjection to the Higher powers to be part of pure religion, as well as to viſite the fatherleſſe and widows: yet did hee diſtinguiſh between authority, and luſts of Magiſtrates, to that he ſubmitted, [a] but in theſe he durſt not be a ſervant of men, being bought with a price. [b] Juſt lawes and commands he willingly obeyed not only for fear but for conſcience alſo; But ſuch as were unjuſt he refuſed to obſerve, chuſing [c] rather to obey God then man: yet his refuſall was [d] modeſt and with ſubmiſſion

[m] Heb. 3. 2. 5. 6.
[n] 1 Tim. 5. 17. 1 Tim. 4. 14. Act. 20. 17, 28. Acts 21. 18.
[o] John 11. 51.
[p] 1 Cor. 11. 17. 18. 19. Rev. 2. 14. 20.
[q] 1 Cor. 5. 2. Revel. 2. 5. Ezek. 9. 4.
[r] Hebr. 10. 25. John 4. 21.
[ſ] 1 Tim. 2. 8.
[t] 1 Cor. 14. 40.
[u] James 5. 13.
[x] Coloſ. 3. 16.
[y] 1 Cor. 14. 26.
[z] Rom. 13. 1. James 1. 27.
[a] 1 Cor. 7. 23.
[b] Rom. 13. 5.
[c] Acts 4. 19.
[d] Jer. 26. 14, 15.

sion to penalties, unless he could procure indulgence from authority. He was carefull in all relations to know, and do duty, & that with [e] singleness of heart as unto Christ. He accounted [f] religion an engagement to duty, that the best Christians should be best husbands, best wives, best parents, best children, best Masters, best servants, best Magistrates, best subjects, that the [g] doctrine of God might be adorned, [h] not blasphemed. His family hee endeavoured to make a Church, both in regard of [i] persons and exercises, admitting none into it but such as feared God; and labouring that those that were borne in it, might be born againe to God. He [k] blessed his family morning and evening by the word and prayer; and tooke care to perform those ordinances in the best season. Hee [l] brought up his children in the nurture and admonition of the Lord, and commanded his [m] servants to keepe the way of the Lord. He set up [n] discipline in his family, as he desired it in the Church, not onely reproving [o] but restraining vilenesse in his. [p] He was conscientious [q] of equity as well as piety: knowing that [r] unrighteousnesse is abhomination as well as ungodlinesse. He was cautelous in promising, [s] but carefull in performing, counting his word no lesse ingagement then his bond. He was a man of a [t] tender heart, not only in regard of his own sin, but others [u] miserie, not counting mercy [x] arbitrary, but a necessary duty: wherein as he prayed for [y] wisedome to direct him, so he studied for [z] cheerfulnesse and [a] bounty to act. He was sober in the use of the things of this life, rather [b] beating downe the body, then pampering it: yet [c] he denyed not himselfe the use of Gods blessing, lest he should be [d] unthankfull, but avoided excesse lest he should be forgetfull of the Doner.

[e] Ephes. 5. 21, 22. &c.
[f] Colossi. 3. 22.
[g] 1 Tim. 6. 1. Titus 2. 9. 10 1 Pet. 3. 1, 2, 3.
[h] Titus 3. 1. Math. 17. 27.
[i] Colos. 4. 15.
[k] Ps. 101. 2. 6, 7
[l] 1 Chr. 16. 43.
[m] Ephes. 6. 4.
[n] Gen 18. 19.
[o] Psal. 101.
[p] 1 Sam. 3. 13.
[q] Tit. 2. 11. 12.
[r] Prov. 11. 1.
[s] 2 Cor. 1. 17.
[t] Psalme 15. 4.
[u] Ezek. 36. 26.
[x] Lu. 10. 33. 37
[y] Math 25. 34, 35. James 2. 13.
[z] Psalm 112. 5.
[a] Rom. 12. 8.
[b] 2 Cor. 9. 5. 6, 7.
[c] 1 Pet. 5. 8. 1 Cor. 9. 27.
[d] Eccles. 2. 24
[e] Deut. 8. 10. 11.

ner. In his habite he avoyded [f] costlinesse and vanity, neither exceeding his degree in civility, nor declining what suted with Christianity, desiring in all things to expresse [g] gravity. His whole life hee accounted [h] a warfare, wherein Christ was his [i] Captaine, his armes, [k] prayers and teares. The [*] Crosse his Banner, and his [l] word *vincit qui patitur*.

Hee was ἀπερίσπαστος immoveable in all times, so that they who in the midst of many opinions have lost the view of true religion, may return to him, and there finde it.

READer, seeing a passage in Mr. *Tombes* his book against pædobaptisme, wherein hee compares the Nonconformists in England to the Anabaptists in Germany, in regard of their miscariages, and ill succesſe in their endeavours, till of late years; I was moved for the vindication of those faithfull and Reverend witnesses of Christ to publish this Character: whereof if any shall desire proofe in matter of fact, as in matter of right the margent containes evidence: let him either consult their writings, or those who are fit witnesses by reason of age, fidelity & acquaintance, having fully known their doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecution, and affliction, &c. 2 *Tim.* 3. 10. 11. And I doubt not but full testimony will be given, that their ayme and generall course was according to this rule: some extravagants there be in all professions, but we are to judg of a profession by the rule they hold forth, and that carriage of the professors, which is generall and ordinary.

FINIS.

[f] 1 Tim. 2. 9. 1 Pet. 3. 3. 4.
[g] Phillip. 4. 8.
[h] Ephe. 6. 10. 11, 12.
[i] Heb. 2. 9. 10.
[k] Ephes. 6. 18. Hos. 12. 4.
[*] 1 Cor. 1. 18.
Ephes. 4. 14. Cant. 1. 7. Jer. 6. 16. Math. 16. 24. Gal. 6. 14. 17.
[l] Luke 8. 15. Rev. 12. 11. & 14. 12.

18

A Looking-Glasse FOR ENGLAND;

Wherein is expreſsed,

Severall Paſſages, and Remarkable Obſervations, concerning the uniting of the Kings moſt excellent Majeſty, and His Great Councell, the High Court of Parliament.

TOGETHER,

VVith divers Heads or Motives, drawn up by Dr. *George Snell*, Dr. of Divinity; Who being a Delinquent (formerly) hath now taken the Nationall Covenant, and ſet forth theſe Reaſons for his ſubmitting to the KING and PARLIAMENT.

Very uſefull in theſe Times, and neceſſary for all ſorts of People to peruſe.

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